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THE WEEKLY GLEANER. המאסף

VOLUME I. SAN FRANCISCO: FRIDAY, JANUARY 16, 1857. NUMBER 1.

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The Weekly Gleaner,

A PERIODICAL, DEVOTED TO RELIGION, EDUCATION, BIBLICAL AND JEWISH ANTIQUITIES, LITERATURE AND GENERAL NEWS.

JULIUS ECKMAN, D. D., EDITOR AND PROPRIETOR.

Terms of Subscription.

Per Annum, payable in advance,.....$5
Per Quarter,.....$1 50
Per Copy,.....12c.

Advertisements inserted at the following rates:
One Square of five lines, one month,.....$2 00
Every additional Square,.....1 00

Double the above rates for three months.

All communications to be addressed to "EDITOR OF THE GLEANER."

OFFICE 110 SACRAMENTO STREET.

Hebron and the Cave of Machpelah;

OR

The Sepulchre of the Patriarchs.

To the cultivated mind, the city of Hebron must ever remain one of the most interesting localities on earth. It was the home and the burying place of the patriarchs Abraham, Isaac, and Jacob, and their families, and after a lapse of thousands of years, is still looked upon with equal veneration by Moslem, Jew and Gentile. Here it was that Abraham fed his flocks, and after his return from Egypt, discoursed to his friends and neighbors of the wonderful things he had there seen. Here David was crowned, and here he fixed his residence for more than seven years, until Jerusalem was captured from the Jebusites. Here Absalom declared his rebellion and Adonijah assumed the reins of government, while his father David lay dying, in order to exclude Solomon, the favored son of Bathsheba. In this immediate vicinity was enacted the whole bloody drama of the wars in the times of the Judges. Here, finally, long before the age of the prophets, the Sun worshipers had performed their rites, and here, at last they found among them the tents of a mighty prince (Gen. xxiii, 6) who did not worship sun or star.

The Arabic name of Hebron, the Mamre of the Bible, is Beth-el-Khalil the "House of the Beloved;" so called by the Moslems, in honor of Abraham, the "Friend of God." The city is the highest inhabited spot in Palestine; being 2,700 feet above the level of the Mediterranean. It is mainly built on the eastern declivity of a deep narrow valley, called in Scripture "the Valley of Hebron" (Gen. xxvii., 14,) and running nearly north and south. It has no walls but to guard against the depredations to which unwalled cities in the East are liable, the main town is divided into three quarters, separated from each other by gates, which at night are kept closed. The Jews have a quarter, or *Hatzere*, to themselves. The streets are narrow, angular and gloomy, and the houses which are flat roofed, and of stone, and which were originally well built and lighted, are said to be much dilapidated. The roofs themselves are formed of domes; a style of architecture prevalent at Jerusalem, and in general throughout the East, where timber is scarce. The old town, of which the ruins are still visible, was situated farther up the hill. The population of modern Hebron is variously stated at from four to seven thousand; but the former estimate probably comes nearer the truth. It is composed of about 1,500 Mahometans who pay taxes, 200 who do not; and about 700 Jews. There is not a single Christian, it is asserted, in the place. Sandys, an English traveller, who visited these localities early in the 17th century, describes the valley of Hebron as "the most pregnant and pleasant valley that the eye ever beheld." Nature has certainly lavished her bounties upon it with no sparing hand, and it would seem that in spite of man and all the harm his petty malice can wreak upon her, she takes a serene and disdainful pride in rendering it a paradise for his habitation. The winter pasture ground of Abraham is still alive with flocks as when the patriarch watered his own at the wells of Beersheba. The birds still sing as sweetly; the white briar rose still dances as gracefully on the spray, the cyclamen still peeps out as coyly from under the gnarled trees, and the sun still floods the landscape with as mild a light, as when he first rose upon this enchanting scene from behind the mountains of Moab.

The vineyards and olive trees of Hebron still yield abundantly. Sir Moses Montefiore mentions, that he got there a bunch of grapes, about a yard in length. They yield an excellent wine which is said to be the best in Palestine. They are planted on terraces on the hill slopes and are defended by rude stone towers which also serve as repositories for the husbandman's tools. Durbin saw venerable Arabs in flowing robes, walking about among the vineyards and superintending the pruners and vine dressers, while women half veiled, were washing at cisterns on the hill sides. These cisterns are a peculiar feature of the country. They are for collecting rain water, and may be found on every hill side and in every valley. There are two within the city limits, one of which may reasonably be supposed to be "the pool of Hebron" where David took summary vengeance on the murderers of his friend Ishbosheth. The larger of the two is, according to Dr. Robinson, 133 feet square, and nearly twenty two feet deep. It is built of massive masonry, and its foundations are probably as old as those of King Solomon's Temple.

It is not consistent with the limits of the present article, to give even an outline of the varied fortunes that have attended the rise and fall of Hebron; once the metropolis of Judah and the mart of a busy and lucrative commerce its population, wealth and trade are now constantly decreasing. The last terrible blow it suffered was that inflicted in 1834, by Ibrahim Pacha, who took it by storm and gave it up to pillage, simply because its inhabitants resisted the Egyptian conscription, and wished to throw off the galling yoke of Mohammed Ali. The Jewish portion of its inhabitants, suffered severely on this occasion notwithstanding the pledge given them by Mohammed that they should not be harmed.

As seen from a distance, the town with its stone houses covered with white flat roofs, each of which is surmounted by a low dome, is beau-

tiful but the illusion is dispelled the moment the traveller enters within the walls.

The most important building in Hebron is the great Mosque, which the above cut is intended to illustrate, and which is built over the alleged tomb of Abraham. It is also called the fort of David. It forms in a measure a fortress, and is situated in the south-eastern part of the city in an oblong enclosure formed of immense stones, and measuring two hundred feet long by one hundred and fifteen wide. The wall itself is sixty feet high. In the centre of this court-yard stands the Mosque, built as tradition informs us over the cave of Ma arath Hamachpe'lah, Arabic, Magr, i.e. the cave Abraham purchased for a cemetery from the children of Heth, and wherein he and his wife Sarah, Isaac and Rebecca, and Jacob and Leah were buried. That all these persons were buried at Hebron in the family tomb thus purchased there can be no doubt; nor does there seem to be any reason for disputing the tradition as to the truth of which, Moslem Jew and Christian agree, and which thus defines and fixes their resting place. At each of the four corners of the wall there was formerly a tower, one of which is now quite destroyed and another partly so. The other two remain in tolerably good condtion and are used as minarets. [See cut.]

Tradition ascribes the work—the Mosque and its enclosure, to the time of Helena. Others are of opinion that the church which the mother of Constantine raised over the sepulchre, and which the Mohammedans converted into a Mosque, was not built till long after the Jews had inclosed with this wall the tombs of their Patriarchs. The wall, they think, dates back beyond the destruction of the Jewish Commonwealth, while the Mosque they would attribute to a period not earlier than the 12th century. The Jewish inhabitants of Shechem believe that this remarkable building is one of the works of Solomon. It is by no means improbable that it was built by our people to keep in remembrance the burial place of the fathers of our nation. The architecture of the Mosque shows that it is of Jewish origin, it being similar to that remaining of the temple of Jerusalem, and the Empress Helena probably did little more than to repair and adorn an edifice she found already built and which may be looked upon as one of the oldest, as it certainly is the finest Jewish architectural antiquity in existence.

If there is uncertainty with regard to the exterior of the Mosque, in respect to the interior it is still greater. The Crusaders lost possession of Hebron in the 12th century and since then but two Christians have gained access to the Mosque; one Ali Bey, a Spaniard who visited it in 1807, disguised as a Moslem, and the other Giovanni Tinati an Italian. Miss Martineau walked nearly round the wall but saw nothing save a long flight of steps inside and the cistern where the worshippers wash. Even Moslems, it is said, are now very rarely permitted to decend into the cave, while Jews and Christians are rigorously excluded, even from the Mosque.

The Jews are permitted only to look through a small opening near the entrance, and to pray with their faces towards the grave of Abraham. And it is a suggestive and moving scene to witness a number of pious Jewish women with their *thechinoth* (prayer book,) in their hands, pouring out their heavy hearts over the hallowed remains of Sarah, Rebeccah and Leah. It is a painful reflection that the Moslems, the sons of the handmaid of Hagar, should prohibit the sons and daughters of the true wife Sarah, from treading on ground so sacred, and so dear to them. Once Ishmael and his mother were expelled from the house of Abraham at the instigation of Sarah. There is in this, perhaps, an example of retributive justice holding out a warning to future generations.

The current description of the interior of the Mosque and tomb is that given by Ali Bey, the Spaniard above mentioned, and is in substance as follows:

"The ascent to the Mosque is by a large and fine stair case, leading to a long gallery, the entrance to which is by a small court. Towards the left is a portico, resting upon square pillars. The vestibule of the Temple contains two rooms; one of which is called the Tomb of Abraham, the other that of Sarah. In the body of the Church, between two large pillars, on the right, is seen a large recess, in which is the sepulchre of Isaac, and in a similar one, upon the left, is that of his wife. On the opposite side of the court is another, vestibule, which has also two rooms, respectively called the Tombs of Jacob and of his wife. At the extremity of the portico, on the right hand, is a door leading to a sort of long gallery, which still serves for a Mosque; and, passing down from thence, is observed another room, said to contain the ashes of Joseph. All the sepulchres of the patriarchs are covered with rich carpets of green silk, magnificently embroidered with gold; those of their wives are red, embroidered in like manner. The Sultans of Constantinople furnish these carpets, which are renewed from time to time. I counted nine, one over the other, upon the sepulchre of Abraham. The rooms, also, which contain the tombs, are covered with rich carpets: the entrance to them is guarded by iron gates and wooden doors, plated with silver, having bolts and locks of the same metal. More than a hundred persons are employed in the service of this Mohammedan temple."

The oldest and, probably, most reliable authority in these matters is the Spanish Rabbi, Benjamin Tudela, who visited the Mosque in the 12th century, while it was yet in the possession of the Crusaders, and when access to it was comparatively easy. The sarcophagi, on the platform of the Mosque, (then a church,) might be seen; the same, perhaps, that now exist; and an additional fee procured even a Jew admission to the tomb below.

The following is Tudela's description of the Mosque and Cave, into the latter of which he doubtless descended, although he does not chronicle the fact in express words:

"I came to Hebron, seated in a plaine; for Hebron the ancient metropolitan citie stood upon a hill, but it is now desolate. But in the valley there is a little field wherein there is a duplicitie; that is, as it were, two little valleyes, and there the citie is placed; and there is an huge temple there, called Saint Abraham, and that place was the Synagogue of the Jews at what time the country was possessed by the Ismaelites. But the Gentiles, who afterwards obtayned and held the same, built sixe sepulchres in the temple, by the names of Abraham, Sara, Rebecca, Jacob and Lia, (Leah.) And the inhabitants now tell the pilgrimes that they are the monuments of the patriarchs; and great summes of money are offered there. But surely to any Jew coming thither and offering the porters a reward, the cave is shewed with the iron gate opened, which from antiquitie remayneth yet there. And a man goeth down with a lampe-light into the first cave, where nothing is found, nor also in the second, until he enter the third, in which there are the sixe monuments, the one right over against the other, and each of them is engraven with characters and distinguished by the names of every one of them, after this manner: '*Sepulchrum Abraham patris nostri super quem pax sit.*' [The sepulchre of our father Abraham, upon whom be peace.] And so the rest after the same example. And a lampe (*nair-thamid*) perpetually burneth in the cave, day and night; the officers of the temple continuelly ministering oyle for the maintenance thereof."

There is no good reason for presuming as many have hastily done, that a great part of Ali Bey's testimony in the premises should be rejected, as incompatible in many respects with the accounts hitherto furnished by other travellers. This inconsistency is, we think, more apparent than real. As a special and distinguished favor, Sir Moses Montefiore was admitted to the interior of the Mosque. He saw nothing, it is true, of the silver doors and silken carpets embroidered with gold which figured in the description of Ali Bey, although he did see that ancient iron door of which the Rabbi Benjamin makes mention. This apparent discrepancy, we will however speak of, in another place. On the whole, the description furntshed by the Rev. Vere Monro, of the interior of the Mosque seems the most intelligible that has hitherto appeared, and to account in a very natural way, for what has hitherto appeared inexplicable in Ali Bey's statement, viz: that the tombs were on the floor of the mosque, and not in the cave beneath.

Mr. Monro's account is as follows:

"The Mosque which covers the cave of Machpelah and the patriarchal tombs, is a square building, with little external decoration, at the south end of the town. Behind it is a small cupola with eight or ten windows, beneath which is the (alleged) tomb of Esau, excluded from lying among the patriarchs. Ascending from the street at the corner of the Mosque, you pass through an arched way by a flight of steps to a wide platform, at the end of which is another short ascent; to the left is the court, out of which, to the left again you enter the Mosque. The dimensions within are about forty paces by twenty-five. Immediately on the right of the door is the tomb of Sarah, and beyond it that of Abraham, having a passage between them into the court. Corresponding with these, on the opposite side of the Mosque, are the tombs of Isaac and Rebecca; and behind them is a recess for prayer and a pulpit. These tombs resemble small huts, with a window on each side, and folding doors in front, the lower parts of which are of wood and the upper of iron, or bronze being plated. Within each of these is an imitation of the sarcophagus which lies in the cave, below the Mosque, which no one is allowed to enter. These seen from above, resemble coffins with pyramidal tops, and are covered with green silk, lettered with verses from the Koran. The doors of these tombs are left continually open; but no one enters those of the women—at least men do not. In the Mosque is a *baldaquin*, supported by four columns, over an octagonal figure of white and black marble, inlaid around a small hole in the pavement, through which a lamp (*nair-thamid*) is let down into the cave to give light to the cave of Machpelah, where are the sarcophagi. At the upper end of the court is the chief place of prayer; and on the opposite side of the Mosque are two larger tombs, where are deposited the bodies of Jacob and Leah."

Dr. Durbin bribed his dragoman to enter the Mosque and give him some information about the interior. The dragoman did so, and the Doctor drew up a plan of the building under his direction. The dragoman persisted in declaring that there were but five tombs in the Mosque, and that one of them was the tomb o Joseph. He made no mention of the tomb either of Rebecca or of Leah. The Doctor objected that Joseph's tomb was not in Hebron but in Shechem; but the Arab replied: "I do not know; so they told me when I asked whose tomb it was." It will be seen that the dragoman's story about Joseph's tomb corroborates the statement of Ali Bey. The whole difficulty may be obviated by supposing that Joseph's remains have been transported from Shechem to Hebron; and this is propably the true solution of tne matter; although the precise date of the removal is not known. The rest of Dr. Durbin's account is so interesting that we publish it entire.

"The walls of the inner building Said described to be of granite, and without windows, the light being received from above through depressed domes, supported by an unpainted frame-work of wood. I objected, and said it had once been a church and must have windows, to which he replied: 'Then they must have been shut up, for there are none there now.' Within the Mosque were four rooms, built up in solid granite masonry, very high, but not covered; each having an iron door and iron-grated window, through which the interior tomb could be seen. The four included tombs are similar, being rectangular, about seven feet long, four wide, and six high, and covered, down to the richly-carpeted floor, with rich green silks, on which passages of the Koran are embroidered in gold. A fifh tomb, adorned as the other four and assigned to Abraham, stands in the middle, enclosed by an open iron arch, finished with a lofty canopy, from which many antique glass lamps, with Latin inscriptions in gold, hang suspended over the tomb. I strongly objected to the Latin inscriptions on the lamps, and Said as strongly persisted in his accuracy, saying he knew they were Latin, because he had purchased two such lamps from the old Coptic church, in Cairo, for an English gentleman."

[TO BE CONTINUED.]

THE PRESENT CONDITION OF THE JEWS.—The Rotshchilds command the market of the old world; D'Israeli, a Jew leads the House of Commons; a Jew is Lord Mayor of London; in Germany, half a dozen of the most distinguished Professors are Jews. It is doubtful whether the late war in Europe could have been carried on without the aid of the Rothschilds. They loaned immense sums to both Russia on the one hand, and the Allies on the other. They have more recently offered to furnish the Bank of France with thirty millions in gold. These sons of Israel hold the purse strings of the world, are the real kings of Europe, and wield a mightier sceptre than did David, in the zenith of his fame.

The Jews now number ten millions, and are rapidly increasing in this country. Four thousand years ago their inspired prophets predicted that they should be scattered in all lands yet not merged with other nations: and here they are still distinct as the Gulf Stream in the Atlantic Ocean, indestructable as the eternal hills. Their temple has been destroyed for nearly two thousand years; the sword, the axe, the firebrand, have been at work upon them during all that period; but their conquerers and persecutors have passed away; the nation that first took them captive, have no longer a place upon the world; but they remain unhurt, immortal, imperishable. Their altar and their sacrifice have ceased; but their Synagogue worship still remains the same. Their history is a standing proof of the truth of revelation.—*Philadelphia Ledger.*

The Weekly Gleaner.

FRIDAY, JANUARY 16, 1857.

CIRCULAR

TO OUR FRIENDS AND AGENTS.

GENTLEMEN:

You will gather a sufficiently precise idea of the character and general plan of the present sheet, by referring to the prospectus and the table of contents embraced in this number. The want of such a paper has long been felt and acknowledged. The success of this will depend largely upon the measure of ability which we can bring to the performance of our task, but also, let us add, in a very great measure upon your efforts. If the plan of this sheet meet your approval, and if we can rely with certainty upon your kind wishes for its prosperity and your endeavors to promote its circulation, its success is certain; it will take rank at once among the most popular and influential religious journals of this State. We have taken the liberty to transmit to you several numbers of this our first issue, and would accompany them with the earnest request, that if circumstances should prevent your accepting the agency, which we hereby tender to you, you will confide the same to some suitable person of your acquaintance, who will be willing to accept it, and that you will immediately advise us by letter of the selection you have thus made. We shall allow our agents the usual rate of 25 per cent upon all moneys received by them whether for subscriptions or advertisements. We earnestly solicit from all, whether personally known to us or not, who are friendly to the success of our enterprise, the communication of such interesting items of intelligence relative to our people, as may from time to time reach them. We shall thus, we trust, be enabled to present our readers, each week, with a summary of news that will prove peculiarly acceptable, not only to the members of our creed resident in California, but also to our numerous friends and relations in the Eastern States and in Europe.

We remain Gentlemen,
Very respectfully Yours,
JULIUS ECKMAN,
EDITOR OF THE WEEKLY GLEANER.

PROSPECTUS.

In submitting to the public the first number of a *Periodical*, it is customary to say a few words relative to the wants, real or fancied, which the new publication is intended to supply, and to lay down as it were a chart of the general principles by which its future course is to be guided. In accordance with this usage, we proceed to state as briefly as possible the aim and scope of the present publication, simply premising that if any apology be deemed requisite for our entering the already crowded arena of public journalism, it may be found in the fact that, apart from the propriety of having our principles properly represented by a local organ of our own, the Eastern Press has hitherto paid so little attention to certain branches of practical utility as to render the establishment of such an organ almost a matter of necessity. Properly to supply this deficiency will be the leading aim of the present sheet.

The *Measeph*, the *Gleaner*, Gatherer, Defenfender, for the original has all these significations, is intended to be a religious and literary family paper, devoted to the general advocacy of whatever shall, in the opinion of its Editor, be best calculated to promote our material and moral welfare as a people.

Biblical and Jewish Antiquities.

As a repository of rare and varied information upon all matters relating to Jewish and Biblical Antiquities, we shall endeavor to make the *Gleaner* peculiarly valuable to all, whether Jew or Gentile, who are interested in the study of this important branch of human knowledge.

Eastern Travels.

Full and accurate descriptions of the classic localities of the land of our forefathers—localities that have been hallowed by the pen of inspiration, and that have witnessed the acting of some of the most important and extraordinary scenes in human history will form an important feature of our paper.

Illustrations.

Both the above mentioned Departments will be regularly illustrated every week with appropriate and tasteful wood-cuts.

Education.

Without directly encroaching upon the province of the teacher, the Press is, in this country at least, his best and most influential ally. The *Gleaner* will discuss all questions having a direct bearing upon the education and proper management of our children, whether in school or at home: always keeping in view the important fact that the training of the moral faculties, now in a measure neglected, should go hand in hand with that of the mental.

As the friend of the family, the *Gleaner* will also devote considerable space to articles calculated to promote the happiness and general welfare of every member of the household.

Juvenile Department.

An important and interesting feature of our paper will be the Juvenile Department—to the proper management of which we shall devote much care and thought. Our little readers will take up the *Gleaner* every week with the certainty of finding two or three of its columns especially devoted to their interests. To amuse and instruct them will be with us a matter of no secondary importance; and the better to attain this two-fold end, we shall strive to convey our ideas to them in the simplest and plainest language we can employ.

Domestic Economy.

To the Department of Domestic Economy and Hygiene, we shall devote as much space as is consistent with our general plan, and shall in this connection publish regularly every week, a number of important rules and receipts for the household.

General News Regarding our People and Interests.

Each number of this sheet will contain succinct and important summaries of foreign news in relation to our people and their interests, and we shall from time to time lay before our readers such interesting items of news from our brethren as may reach us from sources and countries hitherto little known to the general reader.

We shall endeavor to render the *Gleaner* a medium for the free interchange of thought from whatever source it may emanate—and its columns will always be open for the temperate discussion of all questions connected either with our own or with the public well being. Finally, we shall spare no endeavors to render this sheet a welcome visitor at every fire-side a credit to our people and an honor to our State. We shall strive so to blend the useful with the agreeable in our columns, as that no one, whether Jew or Gentile, can rise from the perusal of its pages without feeling that he has been at once amused and instructed.

In the momentous crisis through which our system of theology is now passing, we shall strive to pay due deference to the past, without however ignoring the requirements of the present, or failing to provide for our existence in the future.

We thus send forth the *Gleaner* upon what we sincerely trust will prove a useful and blessed mission, and, however little temporary profit or advantage may accrue to us, we shall feel amply rewarded if in the end it shall be found to have advanced, however little, the cause of piety and the best interests of mankind upon earth.

Evidence of the Existence of God,

DRAWN FROM THE INHERENCE OF THE RELIGIOUS SENTIMENT IN MAN.

I.

The practical Scepticism of our age—of an age whose belief is confined to the mere objects of sense—is sufficient apology for entering in our first issue, upon this all important and difficult theme. May the scanty seeds, sown by a feeble hand, fall on fertile soil; may they take deep root, and may their growth be promoted by plentiful showers of grace from *above*, so that they may hereafter bear fruit a hundred and a thousand fold.

And thus overwhelmed by a sacred awe, we approach our subject; and, in holy reverence we exclaim: "Canst thou by searching find out the Almighty? The heights of Heaven! what canst thou do? The depths below Sheol!* what canst thou know? †Weak and short sighted as we are, shall we be able to fathom Infinity? Shall the creature of yesterday find out Him who inhabits Eternity?" Shall man find out God when he knows so little of himself?

Yet, despair not, O, Man! Despond not ye sons of Adam. The Light of the world has not left the Firstborn of Creation totally to walk in darkness; the great Architect of the Universe has not failed to impress ineffacible marks of his existence on the manifold works of his Creation. The existence of the Deity is proclaimed by every object around us: The whole Creation bears the name of God engraven on its surface; the whole Universe is a stately temple of the great King, in which he has placed truthful witnesses of his power, goodness and justice. From the gloriously studded canopy above, to the pendulous globe beneath, from the unwieldly monsters of the deep to the tiny worm under our feet, all bow in reverence before Him and proclaim His existence in Glory.

But it is not to these that we wish to appeal now—it is not their evidence that we require; it is not from *without* us that we wish to look for witnesses. We will take our first argument from a principle inherent; in man from the indwelling voice of the Creator in the human heart, from the *religious sentiment in man*. The impression of God is constitutionally inherent in man. There exists in him a feeling of awe before a Being whom he calls God—he feels in himself a sense of dependence on some Existence without bounds; he delights to meditate on His character; he is impressed with a sense of His omnipresence; he desires to communicate with that being in prayer—to prostrate and humble himself before Him; to implore His aid in adversity, and gratefully look up to Him in prosperity.

There is still a sacred voice *within* man, that exclaims; There is a God—there is an infinite, everlasting Ruler of the works of creation—there is a Ruler of our destinies, and a Judge of our deeds—and misdeeds.

We do not *a priori* arrive at it by a process of reasoning from without only; for were it the mere result of our reasoning powers, how could the uncultivated faculty of the savage possess it in so eminent a degree? But it is a part of our constitutional inherent perception, arising spontaneously in every uncontaminated and undistorted mind with a feeling of absolute certainiy, and ending in an irrefragable conviction of its truth. We come at the idea of the existence of a God spontaneously, by a law of whose action we at first are unconscious. It comes unavoidably from the legitimate action of the religious sentiment within us. We receive it by INTUITION; by a voice within us. The benign Creator has not allowed us to depend for this inestimable treasure upon exernal events, but he has sat up his throne in our very heart.

"For this is not too wonderful above thee, neither is it far off. It is not in Heaven; that thou should'st say, Who will go up for us to Heaven and bring it to us? Neither is it beyond the sea, that thou should'st say, Who shall go over the sea for us and bring it to us? Nay, it is nigh unto thee, in thy mouth and in thy *heart*," Deut. 30:13.

And it rises in us early and continues with us through all ages and stages of our existence. Religion is the first thing we learn, and the last to which we cling. We are impressed by it in the lowest stage of our culture, and it does not desert us in the highest state of civilization. This sentiment being the *basis and centre of all morality, and the only end or purpose of our existence*, the Creator has not made us wait for its rise till we arrive at the full development of our rational powers; nor even till we have reached a high scale of mental perfection. He has not allowed it to depend on the learned disquisition of the philospher; no—it reigns alike in the savage and the sage, in the ignorant and the learned, in infancy and in hoary age.

And being constitutional, its continuance is secured as long as the human race shall exist. What in the untutored mind is felt, a *priori* by intuition, is afterwards established by sound Philosophy which teaches us that every event and phenomenon must have an adequate cause. And however mysterious that cause may be—and however incredible it may appear to our limited capacities, its existence cannot be denied. It is thus with the Religious sentiment.

We carry this sacred witness within us from the cradle of our individual and national existence to the goal of our earthly pilgrimage; it is our guide through life, our consolation in death, and our leading-star beyond the grave. When thou walkest † it will lead thee; when thou liest down ‡ it will be thy guardian; and on thy awakening § it will be thy entertainment." Prov. 6:22.

Nor is this sentiment confined to a portion

* *Hades, Orcus*, the abode of the departed.
† Job., 11: 7-8.

‡ In thy walk through life.
§ On thy being consigned to the final resting place of all flesh, in the regions of Eternity.

does the religious sentiment *exist universally* among all nations, races, and ages, *differing only in degree*, arising either from the neglect or the development of the other faculties, with which it is more or less connected.

This argument is confirmed by historical facts gathered from all nations. We discover Religion and Religious Institutions wherever we discover man. They appear alike in the rude New Zealander, and the polished European; in the grave Egyptian, and the volatile Gaul; in stationary Asia, and progressive Europe. Herodotus remarks that a man may traverse various regions where the mechanical and domestic arts are scarcely known; where neither books nor literature—neither games nor theatres are found; but nowhere can he set his foot without finding a God, or Gods; without meeting with altars, shrines or temples. And in fact the great fault is not the *want* of religious feeling, but in the *wrong direction* of it; not in a *want* of belief, but in believing *too much*.

[TO BE CONTINUED.]

Our Divorces.

In a late number of a paper called the *Voice of Israel*, it is stated, while divorces among other denominations were so frequent in California, "we rejoice to state, that those who stood entirely aloof from these embarrassments, were the Israelites of California."

"'And," continues the editor, "search the records of our courts, examine the folios of the dockets, and you cannot find out a single Jewish application for divorce.

Passing over many other * * * we shall confine ourselves to the following remarks:—

It is, indeed, no grateful task to have to correct almost every statement made by a newspaper in relation to our Laws and Tenets; but as an organ for diffusing a knowledge of our institutions and representing them truly, as far as is in our power, we dare not allow a wrong impression to be made in relation to so important a question as that of divorce.

Now, as one of the reasons for the stated non-occurrence of divorces in Israel, it says in that sheet "they (we) consider of far more import than mere words, the expression 'those whom God has united, let no man put asunder.'" This statement, again, is incorrect. We, the People and the Teachers in Israel, do not hold this quotation of more import than mere words. This is not the Voice of Israel, nor of our Laws.

These words are taken from the Christian Code, from the Gospel of Mathew, Chapter XIX, verse 6; and from the Gospel of Mark, Chapter X, verse 9; and, as it is known that we receive these books not as oracles, nor as law, this dictum is to Israel not of more import than mere words.

But as to our Law, *that* does permit divorces. The Bible allows it in the fifth book of Moses, Chapter 24, verse 1; and the Rabbis have written a whole treatise, called Gitin, [Divorces] which is to be found among the other books of the Talmud.

And, indeed, divorces do occasionally take place among us, as they do among Christians; for the true Voice of Israel is, not to compel a union of body where there is no congeniality of soul. We prefer dispensing the means of separate *single happiness to enforcing joint misery*.

As to the other reasons for the stated non-occurence of divorces among us; viz.: "it is difficult to obtain—there must be no frivolous, defaulting testimony, no acts of omission, but facts constituting evils which should prohibit man and wife from dwelling together, can ever dissolve the sacred vow."

To this we reply: "*Omnia esse finxerit auctor velut araneus.*"

Jewish Negroes.

The Rev. Dr. Phillip, missionary in the north of Africa gives the following details concerning that country. A Russian Jew resident at Meadah, gave him information concerning a great number of Israelites inhabiting the oases of Sahara, and dwelling also at Bathor, Bis-Wrabi, Taggort, Bousra, Bein, Uzab, Loquaz, etc. There are in each of these places as many as a hundred families, and in some even more. In one place he found six hundred families, with numerous Synagogues, and about a hundred copies of the Law, written upon parchment, some of which were more ancient than any he had ever seen.

But this is not all: other curious details reached Dr. Phillip from another source. A Jew, who had accompanied a German traveller as far as Timbuctoo, found near the boundary of Bambara a large number of Jewish negroes. Nearly every family among them possesses the Law of Moses, written upon parchment. Although they speak of the prophets they have not their writings. Their prayers differ from those of other Jews, and are committed to little leaves of parchment, stiched together, and containing numerous passages derived from the Psalms.

These Jews have mingled some of the superstitions of "oral law" (which they have not committed to writing,) with those of their neighbors, the Mahommedans and the heathen. They enjoy equal liberty with the other subjects of the African chiefs, and have their synagogues and their rabbis. The explanation which they give of themselves, in connection with their black skin, is this—that after the destruction of Jerusalem, at the time of the first captivity, some of their ancestors, having neither goods nor lands, fled to the desert. The fatigue which they endured was so great, that nearly all the females died by the way. The children of Ham received them with kindness, and by inter-marriage with their daughters, who were black, they communicated their color to their children. These children became, generation by generation, of a deeper hue, until no difference of color now distinguishes the children of Shem from those of Ham. The form of their features, however, is very different from that of the negroes around them.

These are highly interesting facts, and create a stong desire that these unexplored regions may be speedily opened to intercourse with the civilized world. Access to these ancient manuscripts, which are probably older than any others now extant, would be of great value in correcting the received Hebrew text, or in throwing light upon doubtful passages.—*Asmonean.*

A JEWISH RECHABITE.

In connection with the preceding, it may not be devoid of interest to mention that there existed some four years ago in Charleston S. C., a Jewish Negro. He was then about seventy years of age, and gained his livelihood by carrying newspapers.

We saw him attend Synagogue on the Day of Atonement for some hours with an exemplary devotion—he appeared to be deeply impressed, and wrapt in thought.

One day, it was during the glowing heat of an inter-tropical mid-day, he was observed walking the burning pavement barefoot. A gentleman approached him, and humanely invited him to call at his house, where he would supply him with shoes and apparel. The old man gratefully received the offer, but in very polite language declined accepting it, stating that the Jews of Charleston had on other occasions offered him substantial aid, which he likewise had declined; that he never would accept charity while he was able to work; that he lived in quite easy circumstances, and that his humble appearance was the mere result of choice and habit. He however begged for some religious books by means of which he might learn more of his religion, of the prirples of which he had but vague ideas.

In relation to his origin he stated that his father had told him that he belonged to the Rechabites, still existing as a separate tribe in Africa; that his father, in accordance with the principles of that portion of our brethren as found in the prophet Jeremiah, Chapter 35, had never tasted any wine or other spirituous liquors in his life.

Of another Jewish negro we read in a late number of the Israelite, (No. 21, Vol. III.) The celebrated poet, Dr. L. Frankel, on his return from the East, brought, among other curiosities, a Jewish negro boy from Senaar whose freedom he had purchased in Constantinople.

Perhaps some patriotic mind may soon be stirred up and incited to brave the hardships and dangers of an exploring journey to the interior of Asia and Africa in order to bring us nteresting accounts of the scattered flock of Israel.

Some twenty years ago, a son of the worthy Rabbi of the writer, R. Gershon Ashe, formerly of Prenzlau, now in Berlin, felt an enthusiastic desire to undertake such a journey. He attempted it without support, and of course failed. He reached Asia, settled there, and is now engaged in the Turkish service as a Physician.

"INCIDENTS OF TRAVEL ACROSS THE PLAINS," by *S. N. Carvalho, Esq.*—The author accompanied Col. Fremont, in the capacity of artist, during his last expedition, in 1855. Any production emanating from an ingenious mind, like that of Mr. S. N. C., cannot fail to be highly interesting. The author has received a medal from the Society of Arts, of Charleston, S. C., for the best landscape painting in oil, exhibited during the exhibition in the year 1853. Similar distinction he was favored with at Baltimore, Md. He is a native of Charleston, S. C.

There is now in press, as we understand, a metrical version of the Psalms, by the father of the author.

THE ISRAELITES OF S. CAROLINA.—In connection with the preceding, we beg to mention that our co-religionists, in that State, from their earliest settlement, have always distinguished themselves for superiority of mind. We are glad to have an opportunity honorably to mention, in our first issue, two gentlemen, natives of that State, the Hon. Judge Heydenfeldt and the author of the "Incidents." There is now one Jewish Senator in Congress, the Hon. P. Philips, of Alabama, and one Jewish member of the Legislature of S. C., the Hon. M. C. Mordecai, both natives of Charleston.

NOTICE TO OUR READERS.—Circumstances prevented us from introducing into the first number, a specimen of every department that we wish to lay before the public. We beg the indulgent reader not to judge, till after the issue of the third number.

We hope that the contents of this Periodical will be found worthy of preservation. Every issue will therefore be preceded by a Summary of Contents; and, at the end of the year, we shall send a complete Index to the Volume.

TALMUDICAL.

(APOLOGETIC.)

"*Hats bi lanaharah,*" etc.—"Whole pitchers, they may go to the well; but broken ones, what have they to do there?"—*Talmud Berachoth.*

"*Nihil ut facilius, ita tolerandum minus est, quam in antiquissimos scriptores erroris nostri culpam inscitiaeque transferre.*"

"Nothing is easier, or less to be tolerated than to transfer the faults of our own error and ignorance to ancient writers."—*Petavius De Doct., Temp., X: II.*

The Duties of Woman;

COMPRISED IN THE THREE SYMBOLS OF

NIDDAH, HALLAH, AND HADLAKAH.

"For three transgressions women die in childbirth: for the neglect of *Niddah*, *Hallah* and *Hadlakath Hannaire.*"—*Mishnah Shabboth, Cap. II.*

Here we find a strange combination of duties, for the neglect of which women are to forfeit their lives; and that just at the moment when they are to enter a sphere of duties for which Providence has especially appointed them; at a period when the fostering care of the mother is almost indispensable to her offspring, and when her decease might easily involve that of the little innocent to whom she has just given birth. Women are to incur additional danger, nay, to atone with their lives for the neglect of three ceremonial observances, the vital importance of two of which can certainly not be admitted.

Need we then wonder that out of the four characters of the Hagadah for the Passover Eve, the *Tham* asks *Mazzoth* "what means this?"—that the charitable man, without asking, looks with an eye of pity either at the sex or on the Rabbis, and that the *Scoffer*, casting a heap of abuse on men whose universally acknowledged piety ought to have afforded them a sufficient shield against the coarse insults of inflated profaneness and presuming ignorance—that the Scoffer exultingly exclaims that he could not but 'smile.' Are thy Ancients, O Israel, long to be insulted in such a manner? are thy pious teachers, thy Coriphei of the Synagogue, are thy martyrs to be trampled on by such a profane foot? Are we to brook this any longer? Is the Voice of Israel longer to be silent?

Had we but Israel in view, we might have passed over these repeated insults; *we* know the "*hameba-yesh vehamithba yesh,*" "the Insulted and the Insulter"—but is the Press with her thousand tongues to blazon forth that Israel's teachers were nothing but blind, ignorant, superstitious men? We claim no inspiration for our Rabbis, no infallibility for their decisions. We are not blind to the fact that their writings bear the impress of *their* age. but their piety, their self-denial, their purity of intention, their honesty of purpose, will always render them the admiration of every pious mind. Our worthies were at least honest, true, and faithful men. Their knowledge and wisdom were courted by Jew and Gentile, by peasant and potentate, by kings and emperors, (as we shall show in future, please God. We therefore bow in veneration to the purity of their hearts, and cover the veil of charity over the errors of their judgments.

But these errors are not always on their side; sometimes, nay, often, the fault is not with the ancients, but with us, the moderns.

We live too far distant from their age and country, to be able, always, to judge them correctly. We are not familiar with their mode of thinking or ways of teaching, one of which was by signs: they tried to convey the knowledge of invisible objects and abstract truths by outward signs, by symbols.

This was the method of Moses and the Prophets in Israel, and the sages and philosophers

of our race, or our globe only: it is the universal feeling of mankind. As every other human affection in man extends, in a more or less degree, to all men—human nature being the same in all races, ages and countries—so of all nations, as also of our Rabbis, as we will now show in the case before us.

The *Mishnah*, desirous of giving to woman a summary of her duties, desirous of elevating her soul, and continually directing her thoughts to the highest model of purity, devotion, and heavenly-mindedness, places before her eye a *symbol* in a triangle, calling each angle of this jewel, which is to be worn by the virtuous woman on her heart, by the name of an object with which every woman must have been quite familiar, and of which she would be reminded every day, week, and month. The names taken from three objects of sense, were to bring before her mind three states of her soul, which we will now explain, and thus afford a key to many similar passages, and show that Israel has not been "the blind who are led by the blind." And so we begin:—

NASHIM ME-THOTH.—We read "*Nashim methoth*" "women die," forfeit their lives, incur moral death,* totally fail in their high destination—

B*e shaath lid*a *than*, "in the very time they give birth," viz. when they bring forth, produce, labor, and are ever so thrifty and industrious;† meaning that all their activity, industry, accomplishments fail, end in death—

Al sh enan Zaheeroth. for their not being cautious of, for not being warned, for not being purified and rendered illustrious,‡ by the observance of *Niddah, Halla, and Hadlakath Hannare.*

1. NIDDAH.—Purity, spiritual purity is here symbolically represented by *Niddah*, physical purification. Our Rabbis say, woman sinks, falls, perishes, in spite of her industry, accomplishments and productions, if she neglect the most precious ornament of her sex—purity.

2. HALLAH.—Oblation, separating a portion of the crude dough as an heave-offering. See Numbers 15–17—21. In addition to Purity, woman shall introduce in her domestic affairs, the virtues of Beneficence, of Charity. A portion of the food is to be devoted to charitable purposes, to be given to the service of God even before the family partakes of it; by such acts of charity, woman is to sublimate, to transform to transfer her domestic physical occupations into a spiritual sphere. By separating a portion of her daily bread for the service of God, she transforms the physical food into a holy offering, her table into an altar, her house into a sanctuary, and herself into a priestess of that sanctuary.

Observe, dear reader, that from the etymology of this term and the others, which are all used so significantly, the correctness of the interpretation will be quite clear to every candid mind.

The terms used are *haprashath halla*, meaning the removal, the separating of *Hallah*, a noun derived from *halal*, to profane; hence the noun *hallah* stands either for *hal-lah*, (as the *dagesh* indicates,) meaning profanation. Or, *Hallah* stands for *Hel-ah*, (dropping the *Aleph* and supplying it by the *Dagesh*,)—impurity, scum, refuse. The internal, etymological, primitive sense then is, "women die," for not being cautious, etc., in the removal of impurity from her household, from her physical food and enjoyments; conveying here the idea of purifying the household, under the symbol of *Hallah*, as in the case of trees, under that of *Orlah*. (See Levitcus, 19–23.)

3. *Hadlaqth Hannare*, the kindling of "the Light." It is an ancient custom in Israel for the housewife to usher in the Sabbath and Holy days by kindling *lights* in her domicile, and to sanctify this act by pronouncing an appropriate blessing over them. And to understand what this act means, requires but little penetration. Woman is to kindle "the Light" —*hannare*—"in the honse."‖ Oh! ye daughters of Israel, see to what a pinnacle of eminence our sages wish to elevate you; behold, what a noble task they allot to you: You are to kindle a light, to be a light in the house of Jacob, in the dwellings of Israel. The women of Israel are called to bring Light—(*Hadlakath Hannare*)—even before the men are called to pronounce the *Kiddush* to bring sanctification. Now compare and choose. The world offers you frivolous, transient pleasures, themselves fleeting, but their sting permanent—Eternal. The world calls you from your home to vanities, frivolities, to gaudiness and giddiness, to pleasures of the night that will not bear the reflection of the day, while the venerable sages of our People offer you the unstained robes of Purity, invite you to be the messengers of Charity, and consecrate you to kindle the light of Sanctity. They hold the threefold crown before you in a motto of three words. True, they warn, but it is in order to encourage.

Thus we see that purification, oblation and sanctification fill the sphere of duties of woman. The neglect of them brings death. This sphere is assigned to you by the Teachers in Israel, communicated, in their wonted manner, by Symbols. Can the Bible or the Gospel, the Koran or the Edda, Society or Philosophy, assign to you a higher sphere?

How long, Oh, my people, wilt thou allow thyself to be insulted? How long wilt thou allow thy champions, thy saints, thy martyrs, to be traduced and insulted by a scoffing voice that never ought to have been allowed to be heard in Israel.

* Every tyro in Theology among Jews and Christians must know that "to die" in the Bible, is used in the physical as well as in the moral sense.

† The Hebrew *ya-lad*, to bring forth, has all these significations. See Job., 38: 8, 9. Is., 55: 10, 59: 4; but particularly Maimonides on this root, in his *Morah*. Part I: Chap. 7.

‡ *Zehiroth*, from *Zohar*, to warn, to be cautious, to clear, to render bright, illustrious; hence the word *Zohar*, a celebrated ancient Cabalistic book; meaning light or illumination.

‖ When it is known that the custom requires woman to kindle "lights," it must strike the reader that the text says, "Women die too for the neglect of kindling the light," (*Hannare.*) Can there be the least doubt, but that the definite article, and the singular, point to "the light," of which it is said, "The soul of man is a Divine light."

Rev. Dr Cohen.

The Rev. Dr. E. Cohen, of Albany, preached a sermon at the Emanuel Temple, the Sabbath following the demise of their pastor, the Rev. Dr. Merthacher. He deeply interested his auditors by his affecting address on that occasion.

Happy Valley is the site selected by Dr. Bushnell for the location of the State University. It is estimated that the lowest cost of the necessary buildings will be about three huudred thousand dollars.

The amount of money still due to California from the General Government on the civil fundis $2,706,512.

It is always safe to learn even from our enemies—seldom safe to venture to instruct our friends.

Domestic.

The Good Mother.

Simple words are these, yet full of meaning. Words that are found in the language of every nation, but more especially in the language of every heart. There are none so depraved, none so lost to human feeling, that they hear unmoved the mention of a mother's name. The first kind glance that falls upon our infancy, beams from a mother's eye, the first sweet smile tht moves the fountain of joy in the infant soul comes from a mother's face, and the first gentle accents that soothe our pains and calm our fears, fall from a mother's lips. And as we pass from infancy to childhood, the name of mother is the first that trembles in lisping accents on the tongue. In all the joys that strew with flowers the pathway of our early years, it is the mother's hand that makes us glad, and the mother's heart that rejoices in our happiness. In all our sorrows it is to her that we turn for consolation, and we are sure to find it. Her loving hand wipes the tears from the eye, and her voice of kindness drives sorrow from the troubled breast, and bids us look upon the bright world around us and be happy. Disease may seize upon the frame, and the sunken eye and pallid cheek proclaim its inroads, but the mother, as a ministering angel, hovers round the couch of pain through days of suffering, unwearied and untired,

"Watching the stars out by the bed of pain,
With a pale cheek and yet a brow inspired."

Her voice stills the angry passions that ruffle the calm surface of the soul, and speaks peace to its troubled waters. Her counsels guide us in the way of truth' and her teachings sow the seeds of virtue in the soil of the youhful heart. If the voice of conscience has been unheeded, and we have turned astray from the path of duty, how subduing are the mild words of reproof that fall from a mother's lips, and warn us of the dangerous path in which we have wandered! When we have chosen the right way and disregarded the allurements that would draw us away, whose approving smile and words of praise do we value like a mother's?

As we advance in years, and the fountains of knowledge are unlocked that we may drink of their flowing streams, it is the mother's heart that delights in each new acquisition, and watches with eagerness the unfolding of intellect. Temptations thicken around us, and vice spreads forth her snares to entrap the unwary, but a mother's voice of warning sounds in our ears; and for her sake we turn from the tempter's call and break the net that would prove our destruction. And when the hand of death has fallen upon that beloved mother, how deep is the grief, how dark the gloom that falls upon our stricken hearts! Desolation spreads over the household where the light of a mother's love is quenched, and we seek in vain for one to fill her place. How the sweet recollections of her love and her kindness come over the spirit then; and if we have ever spoken an ungentle word, or cherished a harsh thought of her, these remembrances fill our souls with bitterness and haunt us like tormenting spirits. How often, when sorrow has blighted, and sin hardened the heart, does the thought of a mother arrest the wanderer in the road of guilt, and carry him back to the days of innocence, when he listened to his mother's voice; when her smile of love cheered him, and her words of wisdom checked the follies of his youth, The strong heart is melted and he resolves to turn from his career of crime into the path of virtue. How often has the remembrance of days of childhood come over the mind amid temptation's wiles—the time when he knelt at a mother's knee, and her lips taught him the words of prayer, and then he has burst the fatal spell that bound him!

Who can estimate a mother's influence?—who can tell a mother's value?—who can fathom the depths of a mother's love? None can know a mother's worth till they have seen her laid in the tomb, and felt that she was taken from their sight for ever. And while I write, my thoughts wander to the hallowed sod under which, in a distant land, slumbers the form of my own loved mother: I was but a child, yet it seems but yesterday that I saw her laid in that resting-place. She had been an invalid for years, and we had been taught to expect her death at any moment; yet when they told me she must die I was all unprepared to part with her. I stood by her dying bed, and received her last words of counsel, and her last kiss of love; and when all was over, and I felt that she was indeed gone, such a sense of desolation came over me that I wished in the bitterness of my heart that I too might die.

Years have passed, yet her memory remains linked with the records of my happy childhood, and I think of her, not as lying in the cold grave but as a happy and glorified spirit in heaven, striking a golden harp, and tuning that voice, so sweet on earth, in sweeter strains above Though I mourn that she is not here to guide my wayward steps, yet I would not call her back to a worl of suffering and sorrow, and I bless God that her example is before me, and that he gave me such a mother.

SOCIAL PROGRESS.—Our political progress has been great. Our social progress has not kept pace. An appeal is wanting to the moral sentiment of the community, in order that society may become that beautiful thing which it was intended; the delicate texture of courteous, refined intercourse. Between this and the low, vulgar intercourse, where passion rules, there is every degree of variation. Silks and jewels, wit and beauty, gayety and urbanity, are not enough to form the texture, and lay the velvet softness upon it and tint it with the richest hue of all that is delightful In the highest society. The best charm comes from intelligence, wit, beauty and moral delicacy combined; and where the last is wanting there is only gaudiness, not soft lustre.

Such we fear is, too much, our fashionable society here. Unfit characters are admitted. Not those indeed who are below caste in society, but who ought to be. And even those who are unsuspected—not candidates for a divorce and convenient change of social relations—appear to have lost that delicacy which shows itself in the dress not less than on the stainless cheek. This comes from evil contact, and results in social degradation.

If there is anything beautiful in society untainted with that grossness, which borders close on indelicacy, let us have it here. Many of the most refined are driven from social life by reason of this very laxness of sentiment. The very original idea of *society* is, that those included in it, enter on equal terms: furnishing each his share of the intelligence, wit and moral worth, which give value to the circle. The old Romans used the word in one form to denote *equal* allies, as distinguished from others.—*Pacific.*

On Thursday, the 7th inst. the members of the Sacramento Bar gave a dinner to Judge Solomon Heydenfeldt, on the occasion of his resigning the office of Justice of the Supreme Court. The seat on the Bench thus vacated, was afterwards tendered to Judge Monson, who declined it, and afterwards to Judge Burnett, the first Governor of California, who is consequently Judge Heydenfeldt's successor.

Poetry.

THE VOICE OF GOD.

And the Lord came, and stood and called as at other times, "Samuel, Samuel." Then Samuel answered, "Speak; for thy servant heareth."—I SAMUEL III. 10.

"Speak, Lord!" the youthful prophet humbly cried;
"Thy servant hears!"
And instant, hark! the Voice Divine replies,
Its will declares,—
No other ear in all that temple's round
Receives the deep, impressive, solemn sound;
The sacred tribe, the aged priest passed by,
God stands revealed to youthful piety.

He comes no more to rouse the outward ear
At dead of night;
No fearful dream his purposed act makes clear,
To mortal sight:—
But wheresoe'er man seeks to meet him, still
A voice is near him whispering of his will,
And ever as he calls on God to "speak,"
That inward voice will nature's silence break.

Yes, Pilgrim, He whose voice then spoke on earth,
Still speaks to thee;
Whether in sweetest music warbling forth
From every tree,
Or in the stillness of the evening hour,
Or when the tempest gathers all its power,
Or when the sea its awful voice uprears,
Be thine to answer, "Speak, thy servant hears."

In all thy varying portion in the strife
'Twixt earth and heaven,
Or when sweet gleamings of a better life
To thee are given,
When hard the conflict, dim the distant end,
No light to cheer thee, at thy side no friend,
Yet hark! e'en now, in answer to thy prayer,
The voice, the voice of Love Divine is there!

Or when the page of truth, before thee spreads
Its chastened light,
And some reviving promise round thee sheds
Hopes clear and bright,
There speaks the Gospel Author: to that word,
Favored disciple of a pitying Lord,
Bend, meekly bend, a still attentive ear:
'Tis his to speak; with reverence thine to hear.

Thankful for this, thy destined path pursue;
Or dark, or bright;
Till faith, while glory bursts upon the view,
Is lost in sight:
Till then, with ever-wakeful care abide
By the least whispers of thy heavenly Guide;
For still when followed most, that Voice shall be
Strength, comfort, peace, and blessedness to thee.

E. T.

First Hebrew Benevolent Society.

At a meeting of the First Hebrew Benevolent Society, held last Sunday in the basement of the Synagogue Emmanuel, Mr. M. B. Ashim was unanimously elected President for the ensuing year. We congratulate the Society upon the choice they have thus made of an efficient officer and worthy man. Miss Provost lately tendered to the First Hebrew Benevolent Society, a complimentary benefit, and it took place last night at the Metropolitan Theatre. The Hebrews never suffer their destitute brethren to become a burden to the community in which they reside, and their benevolent societies are consequently heavily taxed for their relief. The benefit by Miss Provost will enable them to continue their usefulness, now about to receive a check by reason of their reduced finances. For this act of generosity the Association express their grateful acknowledgments, as the offering comes at a most seasonable time.—*Herald.*

The Legislature has elected David C. Broderick and William M. Gwin, to serve this State as Senators in Congress; the former, for six, and the latter for three years, from the 4th, of March next.

Rare Example of Generosity.

The Goblet presented by the Burgomaster of Bern, to the Hebrew Congregation of that city, recalls to our mind a noble trait of character of Monsieur Cremieux. We write from memory, and beg indulgence if we are not quite correct in the particulars.

A rich landholder in some small municipality of France presented to the parish church a beautiful gold chalice which, on account of its value, and in honor of the donor, was always taken back to the gentlemans house after being used. The generous man died, and left a son whose virtues fell far short of his father; he even refused the use of the goblet to the church, claiming it as the private property of the family, and was not willing to *lend* it for sacred use. Grieved at such a breach of trust, the country church wardens repaired to Paris and applied for legal advice to the celebrated Adolph Cremieux, so famous for his legal ability, his oratorial powers and his noble efforts in behalf of our people during the persecutions of Damascus, when he himself repaired to the East, with Sir Moses Montefiore to plead our cause.

Monsieur C. thought the law could not so easily afford redress to the applicants, and advised them—they being but poor— to desist from a vexatious law suit with a man whose want of feeling and obstinacy was so manifest.

The humble peasants replied, that it was not the value of the object, but the indignity offered to their Sanctuary, that they considered; but as there was no remedy, they had to return grieved and humiliated, to their village. Profanity seemed for the time, as it often does, to triumph over Piety.

But this triumph was indeed short. The noble hearted Jewish Lawyer, fully appreciating and entering into these feelings of Christian piety, a short time afterwards surprised the villagers by the present of a splendid golden Chalice as much like that of which the church had been deprived as possible, accompanied by an appropriate note and inscription; thus giving an example of the tribute due to sacred feelings (implanted in the human soul by a kind Deity,) wheresoever they are to be met with. Such actions deserve to be held up to view for imitation, and such men will surely receive the blessing of Heaven, as it is said:

"The benevolent heart shall be blessed."
Prov. 22:9.

Obituary.

We deeply lament to have to chronicle the demise of Mr. Daniel Fink, a gentleman highly respected by all who knew him. He died of a painful illness, which confined him to his bed for nearly three months. We cannot but commend the unremitting attention paid him, night and day, by his wife and friends, during the whole time of his sufferings. His funeral was numerously attended by his friends and acquaintances, on Sunday, the 28th of Dec. last. He was a good citizen, an affectionate husband, and his filial piety, shown to aged parents, in Europe, merits particular notice.

The Pacific Mail Steamship Company own ten first class steamers. During the past four years they have transported 57760 passengers from Panama to this port, and 38,029 the other way—making a total of 95,789 passengers.

Since the year 1849, the whole number of steam ships that have reached this port, via. Cape Horn, or that have been put together or constructed here is 97.

Catholic, Mormon, and Jewish Rabbis

APPOINTED CHAPLAINS IN OUR LEGISLATURES.

We are glad to see the narrow-minded sectarian spirit of former ages yielding to more enlarged and enlightened views as has been manifested in the action taken by some of our State Legislatures. Our age seems, at last, to realize the text of Gen. 1:27—where it does not read, that God created the Jew, Christian, or Mohammedan, but *man* in His image; intimating that the Image of God is inherent in man, not in his creeds.

Thus we find our Legislature made choice of a Roman Catholic priest—of the Rev. Father Gallagher, and on a former occasion, even of a Mormon for their Chaplain. But are such feelings peculiar merely to our new State? No, other States and those no less than Old Virginia and New York went even further—their Legislatures appointed a Jewish Rabbi their Chaplain. The Editor of this Journal performed that function twice to the Legislature of Virginia and the Rev. Dr. Wise, Rabbi of Cincinnati, formerly of Albany N. Y., repeatedly to the Legislature of New York.—And in Charleston S. C., the former actually performed public worship in the Orphan Church in conjunction with the Presbyterian minister, the Rev. Mr. Cox. The Rabbi implored the Divine blessing upon the poor orphans, and upon their benefactors. And if his prayer was the effusion of a true heart, it will surely have proved acceptable to the Lord; for the "the Lord is nigh unto *all* who call on Him, unto *all* who call on him in truth."—Psalm 144: 18.

But neither the Church nor the Legislatures were *unchristianized* by these acts of liberality. They would have become so, they would have turned unchristian if a spirit had actuated them similar to that manifested by the obstinate Lords and the haughty Dignitaries of the Church of the meek Jesus in Old England. May she profit by our example, and by the warning that „Haughtiness precedes a fall."

Resolutions on the Death of Mr. Fink.

At a Meeting of the Board of Trustees, held on Sunday, Dec. 28th, 1856, on motion of Mr. Blumenthal, the following Preamble and Resolutions were adopted:—

Whereas, It has been the will of God to summon before His High Tribunal another of the Members of the Congregation "Sherith Israel:" and whereas, said summons was directed to our late dearly beloved member, Mr. Daniel Fink, a man possessing in the highest degree all those social and religious virtues which ennoble men, and which made him universally respected by all who knew him, therefore—

Resolved, That this Congregation has lost, in him, a true and devoted member, whose memory will not be forgotten, and whose demise has filled our hearts with grief and sorrow.

Resolved, That we deeply sympathize with his widow, who, with exemplary devotion, attended to the wants of the deceased during his long and painful sufferings.

Resolved, That out of respect to the memory of deceased, the Board does adjourn without transacting any further business, and that we attend the funeral in a body, and perform the funeral rites of the Jewish faith.

Resolved, That the foregoing Resolutions be entered on our Minutes, and the same be published in the *Measeph*, and *The Voice of Israel*.

JOSHUAH P. DAVIES, Vice President.
B T. BARUCH, Secretary.

DESTRUCTION OF A SYNAGOGUE.—The Jewish Synagogue at Mobile, Ala., was entirely destoyed by fire on the 11th ultimo. The building was a wooden frame one, with a brick basement. The loss is not stated.

Domestic Medicine.

Croup.

Of all the diseases to which children are liable, CROUP is certainly the most dangerous. Many instances of it have lately occurred in our own State. Every mother should thoroughly understand the symptoms and treatment of this disease, as it is easily checked, if attended to in time; whereas if unchecked, its results may be fatal.

SYMPTOMS.—The approach of the disease is announced by a difficulty in breathing, a short dry cough, and a *rattling* in the throat when asleep.

In a short time, the difficulty of breathing increases, the *face* of the child becomes flushed, and the veins in the neck very full of blood, throbbing at the same time very rapidly. The voice and the cough acquire a *strange sharp sound*, something like the crowing of a young cock. The child becomes very restless and uneasy, and the body hot, with great thirst, and a quick pulse. The face becomes much flushed, the sufferer seems overpowered by sleep, from which it is roused only by a violent fit of coughing. As the disease progresses, the fits of coughing return more frequently, and is attended with an uncommon degree of agitation and tremor throughout the whole frame; the breathing becomes more and more noisy; and unless relief is speedily obtained, the child will *die by suffocation*.

REMEDY.—The moment the complaint is discovered, put six grains of *tartar emetic* into six tablespoonfuls of warm water, and give the child about half a tablespoonful every ten or fifteen minutes, so as to keep up a *constant* sickness or vomiting.

If the case be a violent one, the patient may with advantage be placed in a warm bath up to its neck. Seneca snake root has proved a valuable remedy, and should be used (frequently) made into a strong tea.

The following simple remedy is highly recommended by Dr. John D. Goodman, of Charlottesville, Va. The simplicity of the remedy, and the facility of its application, entitle it to a trial:—

"Whenever children are threatened with an attack of croup, I direct," says the doctor, "a plaster covered with dry Scotch snuff, varying in size according to the age of the patient, to be *applied directly across* the top of the chest, and retained there until all the symptoms disappear. The remedy is found to be always effectual when applied in the *first* and *second* stages of the malady."

Parents, however, should not delay to call in medical advice without loss of time; for, although we throw out the foregoing hints, yet the responsibility of a child's life is of too heavy a character, to be assumed by any who are unacquainted with the healing art; and, we in sorrow say it, many have been snatched suddenly away, that could have been saved to bless their parents, had due precaution been exercised, by calling in aid and having proper medical treatment.

COLDS.—A daily exposure to the outward air is absolutely necessary to secure us against the injurious influence of our variable climate. For cure of catarrh, reduce the amount of food, take exercise, *keep the bowels open*, and bathe the feet in warm water at bed-time.

FOR A TROUBLESOME COUGH.—Take of treacle and the best white wine vinegar six tablespoonfuls each; add forty drops of laudanum; mix it well, and put it into a bottle. A teaspoonful to be taken occasionally when the cough is troublesome

News.

Foreign News.

LONDON.—In a lecture delivered by the Bishop of Moray and Ross at Wick, his Lordship adduced a number of arguments to show that the founder of the Chinese Empire was no other than the Patriarch Noah.

SWEDEN.—Religious liberty is now granted to all citizens and the punishment of exile suspended entirely.

The Council of the University College has awarded the first scholarship (£100,) to Mr. Joseph Manfice Solomon.

PARIS.—The Census taken in Paris shows the following numbers of the different religious denominations :—125,169 Catholics—6,370 Reformed—6,966 Lutherans and 10,740 Jews. There are more Jews than either Lutherans or Reformed. They have two Synagogues now and are about adding two more.

BAVARIA.—Soldiers of the Jewish faith are now in this country, as in Holland exempted from military service on Sabbath and Holydays.

Dr. James Rotz is sent by the King to explore the old countries east of Palestine.

MENTZ.—The consecration of the Synagogue of the Orthodox party was performed lately with the due ceremonies. The Vice Governor General Steinger, the Mayor, and the Superintendent of the Protestant Church, as also Rabbi Stein, D. D. of Frankfort, attended.

MANHEIM.—The Prince of the Netherlands and the Duke of Weimar visited the Synagogue of Manheim. They remained during the whole service, and on leaving each of them threw rich gifts into the alms box.

FRANKFORT.—The building of a Synagogue for the Reform Congregation of that city is progressing rapidly, and it will be one of the most magnificent in Germany.

SWITZERLAND.—The Burgomaster of Berne recently presented the committee of the Jewish congregation with an elegant goblet to be used for the blessing of the *Kiddush*.*

PRUSSIA—GREIFFENBERG.—At the Consecration of the new Synagogue a large number of Christians attended. This displeased the fanatic Archdeacon, who, in a sermon preached the Sunday following, broke out in the bitterest invectives against the Jews. The latter brought a suit against him ; he was fined fifty thalers and sentenced to four weeks imprisonment.

BRESLAU.—We extract the following from the London Hebrew Observer and the Jewish Chronicle :

"The great Synagogue in Breslau, is that of the learned Dr. Geiger. In a late sermon on Gen. 43:8, "Joseph knew his brethren, but they knew him not," the learned Divine made very appropriate remarks on the difficulty which good and honest men have to contend with, because the multitude do not know their real character, or how to appreciate their motives.

"The Hazan (Reader) of that Synagogue has repeatedly been offered an engagement at the Theatre, on account of his splendid voice. But he refused the offer, thinking it improper for a man who sings praises to God in his temple to appear on the stage. During Divine service the strictest order and decorum, so much missed in some places, is observed in the Synagogue at Breslau."

"Dr. Frankell, President of the Rabbinical Seminary of that city, formerly chief Rabbi of Dresden, a man of eminent learning and piety, is the honorable representative of the orthodox party. He does not allow his students to attend the Synagogue of Dr. Geiger, nor to be connected with the reform party."†

LISSA.—"We regret to hear that the Jewish population amounting to about 4,000 souls, are in no enviable position. Numbers have rejected the old usages with their concomitant piety, without being able to substitute any thing satisfactory in their place."—*Ib.*

AUSTRIA.—The oath *more judaico* is now abolished in all the Slavonian provinces.—Thus the obsolete and medieval ceremonies in administering the oath to Jewish subjects are abrogated.

By another imperial order, Jews are interdicted from dealing in crosses, crucifixes or sacred images.

*The blessing pronounced in the Synagogue by the minister or at the house by the master, over a cup of wine on the eve of Sabbaths and Holidays.

Late Atlantic and Foreign Items.

The last foreign papers bring us the news of the death of Dr. Pusey, the celebrated English Theologian. He first became conspicuous by the publication of the Oxford Tracts, some twenty years ago, and was the originator of the Puseyite party of the Church of England. He was Regius Professor of Hebrew at Oxford, and canon of Christ Church at the time of his death.

It is reported, that England has at length agreed with the other powers to assemble the Conference of Paris, and it is said that the Congress will meet in that city at an early day.

The Prussian Minister has received orders to suspend all communications with the Swiss gorernment, and to quit Berne.

Much anxiety is now felt throughout the Southern States, on account of rumored insurrections among the slaves.

The latest advices from Mexico are important. Viadurri the leader of the rebellion had given in his adhesion to President Comonfort, and Alvarez had likewise declared in his favor. The city of Puebla had also succumbed to the government troops, and it was thought that perfect tranquility would soon be established throughout the country.

Mr. Collins has petitioned Congress for the discontinuance of his line of steamers, and the purchase of the same by the government.

California Items.

Two shocks of an earthquake were experienced in this city last Sunday morning, between the hours of six and eight, and were generally felt throughout the State—especially in the southern portion of it. Much consternation was produced for a while, though little damage was done.

The cost of lighting the city of San Francisco for the year 1855, was $222,620 86. The quantity of gas consumed in 1856, was 32,623,690 cubic feet. The main and service pipes if placed in a line, would extend eighteen miles. The salaries of the officers and employees of the Company amounted for the past year, to $42,430 15. The Gas Works can produce about 25,000 cubic feet per day. The unpaid gas-bill of the city amounts to $98,772 98.

†This prohibition is by no means on account of the changes which have taken place in the service of the great Synagogue; since the Rev. Dr. Frankel himself, for a number of years, was Rabbi of the Temple in Dresden, where organ, choir, and prayers in the vernacular were introduced, and which served, to a considerable extent, as a model to the Temple Emanuel in New York. It is other differences of opinion between the two Theologians of Breslau, which Dr. F. wishes to keep the pupils of the Seminary from imbibing, that called forth this interdiction. EDITOR.

The number of legal voters in this State, is 110,000.

The Pacific Quartz Company, of Placerville, has just published its annual report. From it we learn that the product of their mill for the year 1856, was $63,666 16 ; current expenses for running the same $27,122 91 ; improvements $5,655 ; paid dividends $29 250 ; balance in the treasury, $1,638 25. The mill was run 259 days during the year, at a clear profit to the stockholders, after paying all expenses, of $119 26 each day it was in operation.

The number of ships which entered this port from New York in 1853, was 189 ; in 1854, 81 ; in 1855, 78 ; in 1856, 79 ; total 427. On these 3010 certificates of partial loss were issued amounting in all to $1,262,956.

The expenses of the public schools of San Francisco for the six months, ending July 1st, 1857, will amount to $34,394 ;—and the revenue for the same period to $30,868 15. It is stated that the revenue of the Common Schools —35 cents on the $100—would, if paid in by the tax-payers, amount to $106,288 89 ; but of this sum only $59,142 51 has been collected leaving a balance due the Department from tax payers of $47,146 38. If the taxes were punctually paid, the annual revenue of the Department would be something over $106,000, besides the State fund. As it is, the balance of money in the treasury amounts to only $2,868 65. The property in San Francisco county on which this tax is levied, amounts to over thirty millions of dollars.

The amount of cash in the State Treasury on the 1st. instant, was $212,404 27. At that time the total indebtedness of the State was $4,343,531 58. The excess of expenditures over receipts since the organization of the State Government, has been $4,131,127 31. The amount of legal indebtedness on the 1st of July, 1857, will be $3,564,649 97. The interest to be paid annually on this sum, amounts to $265,111 56. The expenses of Government for 1856, including interest on Funded Debt, have been $1,241,259 32. Receipts, $887,473 48, leaving a deficiency of $353,785 84.

Domestic Economy.

USES OF HOT WATER.—The efficacy of *hot water*, on many occasions in life, cannot be too generally known. It is an excellent *gargle* for a bad sore throat, or quinsy. In bruises, hot water, by immersion and fomentation, will remove pain, and prevent discoloration and stiffness. It has the same effect after a blow. It should be applied as quickly as possible, and as hot as can be borne. Insertion in hot water will also cure that troublesome and very painful ailment, the whitlow.

AN EXCELLENT PEN-WIPER FOR STEEL PENS.—Fill a short, wide-mouthed vial with shot, the smaller the better. Whenever it is necessary to clean the pen, rub it up and down in the shot. This is much more effectual than cloth wipers, and the shot will last a lifetime.

TO PREVENT INCONVENIENCE FROM PERSPIRATION OF THE HANDS.—Ladies who work lace or embroidery sometimes suffer inconvenience from the perspiration of their hands ; which may be remedied by rubbing their hands frequently with a little dry wheat bran.

TO PRESERVE STEEL PENS.—Metallic pens may be preserved from rusting by throwing into the bottle containing the ink a few nails, or broken pieces of steel pens, if not varnished. The corrosive action of the acid which the ink contains is expended on the iron, so introduced, and will not therefore affect the pen.

Advertisements.

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MONDAY and WEDNESDAY, at 4, P. M.

The School is free to all. Only those who are able are expected to pay a moderate charge, fixed by the committee.

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Juvenile.

He'll give his angels charge to keep
Your feet in all your ways;
To watch your pillow while you sleep,
And guard your happy days.
Ps. 91:9.

O, thou who seest all my heart,
Wilt thou forgive and love me still;
Wilt thou to me new strength impart,
And make me love to do thy will.

To my Little Readers.

This is the first time that I sit down to write to you. A good number of you know me well; but a good number do not. But before long, you will all find that I am your friend, and that I love you dearly. Now there are many people who write papers and books for grown up folks, but very few write for children. I love to write for you and to teach you; and I know God wants us to do so. It is for these reasons, and for others which I shall tell you soon, that in every paper which I shall write for your father, mother and friends, I shall not forget to write for you.

Now, my dear child, I am going to tell you more why I want so much to write for you, and what I shall, if God let me live, write to you about.

I love to see children look hearty, and be happy. And I often thank God that He is so kind as to give you parents, friends, and so many things which may make you good and happy, if you know how to use them. But the nicest things cannot please you much when you are not well; when you do not feel easy; when you are in trouble; when you are not good. Now I will try to tell you how good children may take care not to get sick; how they must mind not to get hurt when they are at play in the streets, or anywhere—so that you may not get into trouble yourselves or cause pain to your father, who thinks so much of you, or to your mother who so dearly loves you.

Now you know many boys and girls who have plenty of good things, and are quite well, yet are not happy and often get into trouble. It is because they do not mind what people who know better tell them. Yes, many children, when they begin to know a little about things, think that they are wiser than father, mother and all other people besides. And thus they often get into difficulty, into disgrace. Now I will tell you how good children should do to be loved by good people, and how they may live very happily at home, at school, and abroad.

I shall tell you a good deal about good men, women, boys and lovely girls that will quite please you; and when I tell you how good they were, you, as I think you a good and sensible child, will learn from them how to be good, how to be kind yourself. Sometimes but not too often, I shall tell you how some men and women have done wrong, and how some boys and girls have been naughty, and in what trouble they got themselves and others. So from these you will be able to learn how bad it is not to be good, and not to mind and love your parents, teachers and friends.

I shall have to tell you very nice things about what God has made, as the Sun, the Moon, the Stars, the Sea, the Trees and the Fruit that grow on them. I shall tell you about animals—as lambs, goats, camels, elephants, and a great many others—how wonderful God has made them, and how kind He is to them.

But what I most want to tell you is about a good God, who has made all things that you can see and a great many more that you cannot see. It is He who lets you have so many good things; it is He who causes your father, your mother and many others to love you and care for you.

I shall tell you what a good child has to do to be loved by the good God, who loves people only when they are good, and lets wicked people get into trouble and be unhappy.

Besides these things, I shall tell you much about your soul; for it is the soul that makes your body live, and move. Oh I tremble when I think how some people ruin their poor souls! Now, if God spares me, I shall let you know how you must live to grow up and be a good man or woman and to become a lovely bright angel when God shall be pleased to take you to Heaven.

All these things and many more I shall have to tell you of. I hope you will mind what I write to you. I shall try very hard to write pretty things to please you, and good things to make you good; so that your dear mother's heart may be delighted in her child, of whom she has taken so much care, and your father pleased if you grow up to be good. And, if you turn out to be good, God will help you, and make you very happy.

I shall also try to write to you in plain words; I shall not use hard words at all, except where I must; and then, you will do well to ask your papa or mama, or any friend to tell you what the hard words mean. I hope you will always ask for the meaning when you read what you do not understand.

But I must tell you, there are some things so hard withal, that only very few grown people can understand them—of such I shall not write to you. But I may have to write of some things that even your papa could not explain. You may then beg him to write to me, and, if I can, I shall let you know what they mean, and you will find all about it in this paper.

Now my dearly beloved children, I have told you what I would write for you; I have also told you why I write; it is because I dearly love you; because I love your souls, which God has sent to this world to learn and to do many things before they go to Heaven. And I hope that should you live to grow up, and mind what I intend to teach you, you will be happy and good, long after my own body will have been laid in the grave; and my soul, which by the grace of God, will then, I hope, be happy in Heaven, will be delighted to look down upon you, and pray for you.

As I have taken up so much space in the above letter, my dear little reader, I will close, and have but to add that I would wish you to commence and end every day of your life with prayer to that good God who created you, and preserves you and your dear parents. But in another paper, which I will write in a week, I will give you further instruction. In the meantime I wish you to learn the following prayers by heart, and say the proper one every night and morning—and if your little brother or sister, if you have one, is not able to read, teach it to them, and hear them repeat it along with yourself. I send you with this, a little picture of a good boy who is kneeling down praying, of whom I will tell you more another time.

THE CHILD'S MORNING PRAYER.

Good God! I thank thee that thou hast taken care of me during the past night, and that I am alive and well this morning. Keep me from evil all this day, and help me to love and serve thee all the days of my life.—Bless me, (my father, mother, brother, sister, etc.) and give me (us) every thing that I (we) need for Body and Soul. Amen.

THE CHILD'S EVENING PRAYER.

Good God! thou knowest all things and seest me by night as well as by day. Forgive me every thing that I have done amiss this day, and keep me safe all night. Bless, I pray thee (my) father, mother, brothers, sisters, and friends; do good to them at all times and in all places, and help us always to serve Thee in love. And when I have done Thy will here, may I, by Thy Grace, be fully prepared for the world to come. Amen.

Only One Brick above Another, or Persevere.

Edwin was looking at a large building which they were putting up just opposite of his father's house. He watched the workmen from day to day, as they carried up the bricks and mortar, and then placed them in their proper way.

His father said to him, "My son, you seem to be very much taken with the brick-layers—pray, what might you be thinking about? Have you any notion of learning the trade?"

"No, sir," said Edwin, smiling; "but I was just thinking how little a thing a brick is, and yet that great house is built by only laying one brick on another."

"Very true, my son. Never forget it. All your learning is only a little lesson added to another. If a man could walk all around the globe, it would be by putting one foot before the other. Your whole life will be made up of one little moment after another. Drop added to drop makes the ocean.

"Learn from this not to despise little things. Learn also not to be discouraged by great labor; the greatest labor becomes easy, if divided into parts. You could not jump over a mountain; but step after step takes you to the other side. Do not fear, therefore, to attempt great things. Always remember that the whole of yonder lofty edifice is *only one brick upon another*."

To Remove Stains from Silks.—Stains produced by vinegar, lemon juice, oil of vitriol, or other sharp corrosives, may be often removed from silks by mixing a little pearlash with soap-lather and passing the silk through it. Spirits of hartshorn will also often restore color.

Advantages of Bathing:—It is a fact officially recorded, that during the terrible visitation of Cholera in France, out of nearly 16,228 subscribers to the public baths of Paris, Bordeaux, and Marseilles, only two deaths among them were ascribed to Cholera. We doubt whether there exists a more effectual preventive of disease of every kind, and a greater promoter of good health at all times, than the practice of daily bathing.

For a Cold in the Head.—What is called a head-bath is useful. Fill a wash-hand basin with boiling water, and an ounce of flower of mustard; then hold the head, covered with a cloth to prevent the escape of steam, over the basin as long as any steam arises.

The Governor of California recommends in his annual message that a tax be levied on the salaries of all officers, State, County and Municipal.

Go to God as a sinner, if you question your right to go in any other character: he always receiveth sinners.

MARRIAGES.

On the 5th inst., by Dr. Julius Eckman, Mr. S. Lyons to Miss Rosa Stern, both of this city.

Ophir Lodge, No. 21, I. O. B. B.
Meets every Wednesday Evening, at 7 o'clock, at Temperance Hall, Washington street. Members of the Order are invited to attend.
M. B. ASHIM, President.
J. Voglesdorff, Secretary.

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